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the word *Hoodoo* is used to signify a person or thing whose influence brings good luck is in error. After many inquiries, I find that, in this locality (New York city), *Hoodoo* has the opposite meaning, namely, to bring *bad luck*. — *L. J. Vance, New York, N. Y.*

FAIRIES, DWARFS, AND GIANTS. — The writer has found no traces of a belief in fairies among those Siouan tribes whose customs and mythology he has been studying. But the Omahas and Ponkas tell of a race of "little people," the *Gadd'zhe*, or *Ni'kashî'ga Ma'tanaha* (Wild People), who can produce wounds *under* (and without breaking) the skin. They also have stories of giants, and of beings with very large heads. The latter reside in the forests, and cause a peculiar form of insanity to seize the unfortunate Indian men whom they encounter, one at a time, away from the people and lodges. — *J. O. D.*

FAIRIES. — The fairies who figure in the folk-lore of every European nation also exist in the mythologies of the American Indians, but have not been studied there to any extent. When we know more about them we can decide whether "fairies" is the right name for these products of Indian imagination. Some of them inspire terror, while others are innocuous or beneficial to mankind. The Creek Indians, once in Alabama and Georgia, now in the Indian Territory, call them *î'sti lupu'tski*, or "little people," but distinguish two sorts, the one being longer, the others shorter, in stature. The taller ones are called, from this very peculiarity, *î'sti tsa'ptsagi*; the shorter, or dwarfish ones, subdivide themselves again into (*a*) *itu'-uf-asa'ki* and (*b*) *î'sti tsa'htsa'na*. Both are archaic terms, no longer understood by the present generation, but *itu'-uf* means "in the woods," and the whole designation of (*a*) probably signifies "found in the deep forest." The *î'sti tsa'htsa'na* are the cause of a crazed condition of mind, which makes Indians run away from their lodges. No others can see these last-mentioned little folks except the Indians who are seized in this manner by a sudden craze. The Klamath Indians of Oregon know of a *dwarf*, *na'hni'as*, whose tracks are sometimes seen in the snow. Only those initiated into conjurer's mysteries can see him. His footprints are not larger than those of a babe, and the name points to a being which swings the body from one side to the other when walking. It is doubtful if this genius can be brought under the category of the fairies. — *A. S. Gatschet, Washington, D. C.*

HUMAN BONES. — Among certain primitive nations the bones of the deceased are preserved with a peculiar religious care, and considered sacred. The Cha'hta formerly had special men, whose nails had grown long, appointed to disinter bodies buried for several months or a year, to scratch off with their hands the flesh still adhering, and then to deposit the bones, done up in a new mat, in the bone-house, of which there was one in every town. How far this custom extended through North America is not easy to state, but we find it among the Santees, Nanticokes, Mohawks, and, west of the Mississippi River, among the Shetimashas of Southern Louisiana.

The Caribs of the northern coast of South America carried the bones of their ancestors with them, and when on war expeditions they served as models to excite them to acts of prowess. Some tribes of Northern Brazil observed the custom of eating the bodies of their parents and relatives; the bones could not be swallowed entire, and so they were burnt to ashes or pulverized in a mortar, and then mixed into the drinks. This custom is based especially upon the idea of transmigration of human souls through parts of their bodies into other human bodies. But there is another curious superstition underlying this as well as the Cha'hta custom. It is the idea that *the real seat of the human soul is in the bones*. Thus when the bones of the deceased are swallowed in drinking, their souls are revived and continue to exist in other human beings. This is also the reason why the Tonkawe Indians of Texas have the singular expression *to become bones for to be born*. In Tonkawe this is *ni'kaman yeké'wa*, and *ni'kaman*, bone, is derived from a radix, *to break*. This would point either to the breaking of bones to extract the marrow (the Tonkawe were anthropophagists), or it refers to the joints found on many bones in the skeleton. The aborigines of the Willamette Valley of Oregon held an opinion just contrary to the above concerning the connection of the soul with the bones. Their customs taught them, under penalty, never to pronounce the name of a deceased person before ten to fifteen years after death. After that lapse of time it was permitted to do so, because then *the flesh had rotted away from the bones*, and hence the soul, which could have revenged the misdeed, had gone forever. The ideas of our Indians concerning this special topic must have differed largely, and it is evident that tribes which cremated their dead did not adhere to any of the above "theories." — *A. S. Gatschet*.

AM URDS-BRUNNEN. — Among journals devoted to folk-lore, not previously noticed in the JOURNAL OF AMERICAN FOLK-LORE, may be mentioned "Am Urds-Brunnen," an unpretentious periodical, published by Dr. Heinr. Carstens in Dahrenwurth, near Lunden, Holstein province, Germany, which is issued monthly in octavo size, and has now reached its sixth year. With a corps of able collaborators the editor discusses topics of mythology, sagas, and other legendary lore, popular customs, and historical points referring to all these, the scope of the periodical being the popularizing of the results gained by erudite researches on these matters. Urda, from whom the name of the magazine is derived, is one of the three Norns of Scandinavian mythology. The articles chiefly possess a national German character, although the folk-lore of other modern nations of the globe is not excluded. Price, by mail, three marks annually. — *A. S. Gatschet*.